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THE CULTURAL ROUTE OF MIRDITA

BASHKIA MIRDITË

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MIRDITA CULTURAL ROUTE

The attractions (points of interest) included in the Cultural Route of Mirdita have been selected depending on their cultural interest, proximity to the main roads (accessibility) and their physical condition/state to be visited and serve potential visitors. For updates on tourist products in the Mirdita area, contact InfoKulla at: infokulla.mirdite@gmail.com ; tel: 069 560 2970

MIRDITA ONCE UPON A TIME.....

In the 19th century, Mirdita was an autonomous province that united 12 Bajraks (administrative units of that time), which included 83 villages, 2,400 houses, and about 25,000 inhabitants. According to history, Mirdita was the largest and the independent Albanian province, which had never paid taxes to the Ottoman administration. There are many citations about Mirdita and its people by various historians, and travelers published in different outlets during old times.

In the French magazine "L'Illustrateur des Dames", in the issue of September 27, 1863, it is said, among other things:

" The Mirditors constitute one of those unbroken tribes found in Northern Albania. Closed within an impenetrable territory, surrounded by high mountains, they constitute a kind of principality, the origin of which is unknown. Their population, consisting of about twenty-one thousand inhabitants, recognise as their leader a warrior bearing the title of prince. Very strict and fanatical about the freedom they enjoy, they rigorously close the paths to any outsider who dares to penetrate their mountains. Who are these people? According to locals, they are the descendants of a great tribe, called the Dukagjins, who fought valiantly on the side of Skanderbeg the Great in the years 1439 to 1463.

It is accepted that of all the peoples that make up the great Albanian tribe, the Mirditors are the bravest and most religiously fanatical. They have the movement of a cat, combined with the muscular power of a tiger. Their way of entering battle is such that they always calculate their every move precisely. And if they have to retreat, they do so with their backs turned, without stopping the fire. And Turkey rightly sees them as the best and most dangerous fighters! The High Gate never wanted to go to war against these mountaineers, against whom it knew it could not win...".

The Austrian-German researcher Ami Bue (1794-1881) has defined the people of Mirdita as follows: "After the capture of Kruja (1478) by Muhammad II and after the fall of Shkodra in 1479, only Mirdita remained heroically unsubdued."
Alexandre Dregrand (French diplomat, scientist, and consul in Shkodër at the end of the 19th century), in the book "Memories from Northern Albania", published in Paris in 1901, writes, among other things: "We find black herons in men's clothing, while only in Mirdita, women wear the xhurda and the black scarf, as a sign of mourning for Gjergj Kastrioti...

That's it, Fairy, that's the Captain,
Captain from Mirdite,
For whom it is far spoken,
Far is spoken, far is told
Black and white to be grafted..."

Father Gjergj Fishta "Highland Lute"

MONASTERY CHURCH OF RUBIK

The Monastery Church of Rubik or as it is otherwise known by the name Rubik's Church is one of the symbols of Christianity in Albania and an identity value of our history.

The medieval Benedictine monastery is located in a favourable location, on a visible plot rocky of a natural bend of the river Fan, above the city of Rubik.

Above all, the monastery possessed the ability to control from a dominant position the water and terrestrial routes. The water route, using the Fan River for connecting the coast with Arbanon to the heights of Orosh and the terrestrial route that is mentioned like l'Itinerarium Lissus-Naissus.
Historiography has recognised the Monastery Church of Rubik as and the parish church with the same name. Once a Franciscan church, in the city of Rubik and in the district of Lezha historically part of this diocese, today is included in the newest bishopric that of Rreshen.

The Monastery Church of Rubik since 1166 until 1972, it is mentioned 34 times in different publications.
The present Monastery Church of Rubik is representing several radical phases of reconstruction and restoration. From the end of the 19th century to nowadays the interventions have completely changed the original appearance of the building. On the other hand, these transformations allow the distinction of certain elements that have survived the medieval times and are integrated into the new building.

The survived frescoes unfold only in the interior part, in the eastern side and dates back to year 1272 with an inscription. But before that year event, others had determined the history of the building.
The bishop of Lezha Benedetto Orsini quoted for an inscription on the church gate on 1267, in his report for the Holy Visit he made in 1629.
An earlier restoration phase of the complex is dedicated to the frescoes, documented by the text epigraph painted in the apsidal area on the right. This is represented in Deesis where the inscription presents him as "Abbot Innocent bringing 1272".

The Monastery Church of Rubik, is declared a Cultural Monument on 23.09.1971, and has been restored through the Program
EU4Culture, funded by the EU and implemented by UNOPS in cooperation with the Ministry of Culture

INFOKULLA

ocated on the side of the National Road, Infokulla serves as an information point and exposition of history, tradition, culture, ethnography, and natural attractions for all visitors to the region.

Infokulla is a private initiative and a gift of the "Albanian-Austrian Partnership - Marianne Graf (AAP)" to Mirdita Municipality, which also manages it as a tourist information office.

The purpose of Infokulla is to develop ecotourism in the region and improve the economic and social indicators of the population by drawing the attention of visitors to the natural, cultural, and historical features of the region, stimulating curiosity and interest in knowing the country and its people through contact with directly.

Various installations, photographs, and ethnohistorical exhibits present a comprehensive picture of the special importance of the region. Infokulla is unique in Albania, not only because of the variety of information it offers but also for the tireless dedication of its employees/specialists. The hard work of foreign partners in partnership with municipal employees has made it a reference point for travelers who want to visit Mirdita.
In addition to the tourist information they can get from Infokulla through brochures, interactive maps, or guides, every visitor can also get to know the history, traditions, material, and spiritual culture of the province of Mirdita.
A rich ethnographic collection collected thanks to the contribution of the ethnologist Marianne Graf, is displayed in a decent way and plays the role of a small museum, valuable for anyone who wants to get to know the culture and history of Mirdita.
Infokulla serves as a summary exposition of the cultural and ethnographic heritage of the region, highlighting the architectural features of the towers; the ethnographic identity of the area; and prominent historical and religious figures who have supported the development of not only the region but have left their mark on Albanian history.

The staff of Infokulla updates and increases the range of activities as well as the attractions and artefacts placed inside it constantly, becoming a destination not to be missed

Infokulla is open every day of the week from 09:00-17:00 offering quality service and professional information for every traveler or tourist operator.

RUBIK PICTOGRAMS

Rubik's pictograms are located 3.5 km west of the city of Rubik, on the outskirts of the village of Bulshize e Eperme in the place called Gryka e GÍdhezhës. A few meters below the mouth of GÍdhezha, in an ordinary rock shelter, the Rubik's painting was realised.

The first scientific information about Rubik's painting comes from Prof. Shuteriqi, which, among other things, gives the timeline of its realization. Rubik's painting was made in the shelter of a rock positioned from the southeast. Rocky surface. not flat, has conditioned the realization of the painting on two platforms. The figures of Rubik's rock painting are made with white non-uniform lines that vary in thickness from 2 to 3 cm.

In the Rubik's rock painting, there are two anthropomorphic figures that, according to Prof. Muzafer Korkutit is placed on two platforms. In that of the left-wing (A - 1m2), cross-like elements, anthropomorphic figures, and two circles of the sun in the west (cross inscribed in a circle) dominate. They are connected to each other by two extensions of the crosses. An anthropomorphic figure is positioned on the left side of the composition, the dot-shaped head can be seen, on which there is a bow, while on the two sides of the body 12 small divisions with irregular circular or square shapes, which have dots, are drawn in the middle.

Another cross symbol is positioned next to it which is shown with equal wings where three of them end in rounded and the lower wing ends in a triangle. On the right platform (B-0.5m2), three figures are drawn next to each other. In the center is the anthropomorphic figure with the head in the form of a large dot, which is covered by an arched line, which joins two small circles with a dot in the middle. The arms are given with a long, thick line, ending with two arches, which also have a point between the divisions.

Based on comparisons with the case of the Written Cave of Lepenica, Korkut has dated this rock painting to the late Neolithic period.

In that of the left wing (A - 1m2), elements such as a cross, anthropomorphic figures, and two circles of the sun in the west prevail (a cross inscribed in a circle). They are connected to each other by two extensions of the crosses. An anthropomorphic figure stands on the left side of the composition, the dot-shaped head can be seen, on which a bow rests, while on both sides of the body 12 small divisions with

MATRIZA CASTLE, RUBIK

Built in late antiquity, early c. VI, in the period of the Byzantine emperor of Illyrian origin, Justinian I. The Byzantine historian of the c. VI, Procopius of Caesarea, informs us that Justinian (527-565) built or rebuilt 58 fortifications in New Epirus and 36 in Old Epirus, a good part of which are found in our country.

In the book "On constructions", he mentions, among other things, "castrum Matris", as one of the forts that was built at the beginning of the 6th century by Justinian I in New Epirus, to protect himself from the barbarian floods. Rubik's Castle it guards the mouth of the small river called Rubik, which originates in the mountain of Zhupa and flows into the FAN river in the town of Rubik.

The fort is located on the northern bank of the river. On the southern bank, at almost the same height, there is another medieval fortification guarding the mouth of the river. So the early road that passed here and connected Lezha with the interior of Albania towards the east, up to Prizren and beyond was fortified.

In the Middle Ages, the area of Rubik was surrounded by several castles (fortifications), which had a protective and controlling function. According to Dhimitër Shuterić, in front of the Matriza castle at almost the same height, there was also another medieval castle (which is also mentioned by Father Domeniko Pasi, who visited the Albanian highlands at the end of the 19th century). Even in Rrasfik there is a fortification that is popularly known as "Skënderbeu Tower", which is mentioned by Marin Barleti in the book "The history of Skenderbeg".

This function was also performed best by the Redemption Church, which was fortified in that period. In Rrasfik, Skanderbeg had a tower that manufactured gunpowder, which he used during the wars in these parts. There was also a line that carried water to the gunpowder tower.

Based on historical sources, the Rubik's Matrix Castle has served as a key point of support in Skanderbeg's military actions in this area. Matriza Castle has had a protective and controlling function, since in the river valleys that extend to its east there are many villages, with a dense population for the medieval period.

CHURCH OF SAINT MARY (NDËRFANËS), GZIQ

The church of St. Mary, also known as the church of Nderfanes (Gziq), has a historical and cultural importance not only for the inhabitants of Mirdita, but for the history of the entire country.

Damaged and rebuilt over the years, the church is positioned on a small hill and west of the village of Gziq.

Initially, the first archaeological data were obtained in 1901 by the medievalist Theodor Ippen.

Among other data, the attention was drawn more by a single-headed eagle carved on a marble slab and which he rightly called heraldic.

It was here that the state of Arbër, or as it is known differently in historiography, the Principality of Arbër, was created for the first time. Albanian researchers and prof. Dhimitër Shuteriqi in 1966 found 19 fragments of carved stones with Latin inscriptions. From them it is learned that the area was known as Trafandinë and then pronounced Ndrefandë (today's Mirdita). From the inscription on another plate, written in Latin but very damaged, the researchers concluded that the Principality of Arbër was established in 1191 and its first ruler was Progoni.

While in the historical documents, the monastery of St. Mary toric as "S. Marie de Tre-fandena, Arbanensi diocese».

The emblem of the state of Arberi found in the church of Nderfanes, today is the emblem of the province of Mirdita.

CHURCH OF SAINT ALEXANDER (SHËN LLEZHRIT), OROSH

The seat of Oroshi, isolated in those mountains, is quite far from the nearest villages having nearby only the cemetery with a view from the church.
It is established that during the Ottoman Empire, the abbots were no more than village priests, serving the communities of Orosh and Spaç villages. The income was provided by the few lands that were left to the Abbey and by the donations of Propaganda Fides, which appointed the abbots.

After a tiring journey through steep paths filled with hospitality, but also with surprising traps, Edith Durham feels at home in Mirdita.

They make their first stop at the Holy Mountain, where the ruins of the ancient Benedictine monastery are still, and then go down to Orosh, where the abbey and the tower /stone house of Captain Marka Gjoni were. "The abbot knows many things," writes Durham, "among other things, he knew how to set up his headquarters in one of the most beautiful places in Europe, he was the brain of Mirdita, perhaps the strongest personality in all of Northern Albania."

A year later, he was ordained abbot of the Abbey of Saint Lleshi in Orosh, a position that enabled him to become one of the most important figures in Mirdita. In 1899, together with two other priests, Ndoc Nikajn and Gjergj Fishta, he was the co-founder of the "Bashkimi" society, from which we have today the Latin alphabet of Albanian.

"There is no need, writes Durham, to tell you about the church, designed by himself, the largest of all the highlands; not even for his big, furnished house all according to European style; not even for his princely hospitality. Everyone who visits Shkodra and then take a trip to mountains, knows this.

When I went there, he himself was not at home, but his sister greeted me cordially as if we were her old friends and the priest of Oroshi, did me the honors of the house.

And Oroshi without the abbot is like "Hamlet" without "Hamlet"!

SPAÇ PRISON – RE-EDUCATION UNIT 303

Spaç was an active copper and pyrite mine in the 1930s - 1950s.
In 1968 Spaç Prison was opened as “Reeducation Facility 303” - combining prison with forced labor in the mine. Convicts were placed in 7 large barracks made of sheet metal and boards, and in one barrack there were almost 100 convicts. The command was stationed outside the perimeter of the camp. Pyrite and copper continued to be mined in Spaç, and the mine was very primitive, equipped only with some wooden armor and no safety measures.
Spaç was a besieged camp in a difficult terrain. There were 30 guard posts with soldiers and 4 military platoons that served to secure the ward.

The convict in Spaç could only have personal items: 2 pairs of clothes, 1 aluminum or plastic gourd, 1 toothbrush, 1 notebook, 1 bowl, 1 aluminum spoon, 1 mattress, 1 blanket, 1 sheet. According to the internal regulation of the camp, the convicts had to obey the command in everything, fulfill the work norm, etc. They were allowed to take 15 kg of items from their families (fruits and vegetables were not included here); to meet family members twice a month for 15 minutes; to send 2 letters per month to family members (always within the country); to subscribe to the press, etc.. Telegrams and postcards were allowed without restriction and the convict could write letters to the state and party authorities of the time.

On June 17, 1968, the convicts tried to build a tunnel to escape, but they could not. During 1969, 15 people tried to escape, of which 6 were captured or destroyed immediately and 9 others were captured within 8 days.

Barracks were gradually replaced by residential buildings. Around 1971, one of the buildings for housing prisoners was built, and in 1973, work began on the construction of the second one.

In May 1973, the Spači Revolt starts for three days, where the prisoners take control of the prison, demanding human rights.

In 1976, theere were employed 633 convicts, of whom only 566 were political. The staff of the prison for their preservation at this time consisted of 152 people.

Escapes from the camp could only be made in working hours, through short galleries. Thus, on 9.12.1977, the convicts Stavro Guxo and Manol Qirici made an escape without any injuries.
At the end of January 1977, there were 725 political convicts and 28 ordinary prisoners in the camp, while at the end of September 1979 there were 919 political convicts and 25 ordinary prisoners in the camp.

In Spac, living conditions were extremely difficult. Although not well fed, the convicts had to do very hard work in the mine, not to mention the daily violence that was done to them both physically and psychologically.

The work in the mine was considered dangerous in the reports of the leaders of the Ministry of Internal Affairs and they worked without protective caps on their heads or other safety measures. In 1980 alone, 365 prisoners had accidents, of which 1 died and 12 were seriously injured.

According to the information given by the ward doctor, on 31.5.1980, 531 prisoners were working underground in Spač. 295 worked on the ground and the others did not work due to illness. 128 prisoners needed hospitalization. The camp itself had a compound infirmary with 8 beds. One toilet served 60 prisoners and one shower, if working, served 60 prisoners. When they went outside the room where they slept, a prisoner had 1 m2 of space for ventilation.

In 1981, an average of 1,056 prisoners was created (data for the month of May, 1,023 political and 33 ordinary) while the capacity of the buildings was only for 504 people, more than double! For the months of March-April 1981, 18 deaths were reported in Spaç. According to the information dated 20.9.1981, the strength of the department, apart from the soldiers, consisted of 1 officer, 7 non-commissioned officers, 29 policemen. Soldiers coming from conscription maintained only the outer guild system.

In 1985, the map of ward 303 shows that political and ordinary convicts are separated from each other.

Outside the enclosure are the mine offices.
In 1989, the last political prisoners from Spaçi were released, and in the early 1990s, forced the 1995-2012 closure, Spaçi Prison was abandoned and gradually dismantled for scrap.

In 2007, a private mining company received permission to use the Spaçi mine, while in December 2007 it was declared a 2nd Category Cultural Monument.

STONE HOUSE OF ZEF NDOCAJ IN KODËR SPAÇ VILLAGE

Zef Ndocaj's house was declared a Cultural Monument by the Ministry of Education and Culture in 1973. This house, like others in the province of Mirdita, is particularly distinctive for its clear protective features and the way they were built. Everything is subject to the main goal, providing a protected living: the plot, the compositional scheme of the apartment with alcoves placed in height, the external architectural formulation with closed masses, the introduction of stairs inside, the gate, the roof shelter, etc.

The fortified dwellings are usually built in protected positions, while the typological and functional elements, as well as the architectural and decorative constructive elements, are similar to those of the fortified dwellings of Mati.

Some particular features are the fortified buildings in the other "bajraks" of Mirdita, Orosh and Spaç, such as Zef Ndocaj's ground floor apartment and tower in the village of Kodër Spaç and Prend Lleshit's apartment in the village of Mashtërkor. The towers were built mainly by powerful families and are called 2-story towers.

The tower may have three, four or more chambers. Where there is no shed, the ground floor is used for livestock. A narrow staircase as soon as you enter the door leads to the men's room where friends are received and where the fireplace stands.

The room does not have much furniture, in the corners there is a rug or some sheepskin, here and there, in the room you can see short triangular canes, some old carved and very beautiful thrones, and some old carved chests. In the corner of the corner, you can notice a wooden stump, which is used instead of a pillow. On both sides of the fireplace and in the wall above the two corners are closed niches in carved boards, they have a beautiful appearance and the master of the house puts the coffee cutlery.

The most common planimetric form of fortified dwellings in Orosh e Spaç is the corner one, which is formed by attaching an annex to the main volume of the dwelling. In the alcoves of the annex, the sanitary nodes of the floors are located. Mirdita's fortified dwellings are equipped with chimneys, unlike the ones in Mati, they do not have windows, but only turrets. As it seems, Mirdita's chikmata have lost their seating function and have only become protective elements.

THE AQUEDUCT OF DOMGJON

The fortified settlement, known locally as “Qyteza,” was situated in the present-day village of Domgjon, in the western part of the Little Fani Valley.

According to the researcher A. Baçe: The construction of residential centers in the first centuries of our era, on flat terrains, the use of bricks, and hydrolyzing mortar gave impetus to the construction of aqueducts. The aqueduct of Domgjon starts at Mount Munella, where water, collected from a small spring, flows into an underground channel. In the middle of the aqueduct, there was a control well, into which water was directed from above through a small gate.

The cylindrical well, 12 meters deep and 2.5 meters wide, is constructed with stone masonry. A set of helical stairs lead to the pit at the bottom, through which one could access the interior of the aqueduct, also built with stone masonry.

The aqueduct was constructed with complete technical knowledge. Its passage through open tunnels in the rock and the construction of the control well clearly demonstrate the experience of working in rocky terrains, highly valued in the ancient world.
It is believed that the aqueduct and the fortress of Domgjon were built in the late antiquity, at the beginning of the 6th century. Apparently, the fortification of Qyteza was built on the traces of an earlier settlement, during the time of Justinian I, who, during the Slavic invasions, constructed or reconstructed a series of fortifications in the Illyrian territories.

Considering the construction technique and architectural features of the aqueduct, specialists have assessed it as one of the rarest in our country. The aqueduct has remained almost undamaged until today. Archaeological expeditions are needed to provide a clearer profile of the fortification, its plan, etc., as well as restoration and conservation interventions.

Since 1984, the Fortress and Aqueduct of Domgjon have held the status of “Cultural Monument of the 1st Category.”

"ARBËR WINERY" RRËSHEN

Albania has one of the oldest winemaking traditions in Europe, dating back to the Bronze Age. During the Roman and Byzantine periods, wine production in the country increased significantly, although under Ottoman rule there was a decline in production. During the communist dictatorship, there were several wineries and wineries that were managed only by the state (not private owners).

The most common autochthonous Albanian grape varieties are Kallmeti, Shesh, Debin, Vranac and Vlosh. In Mirdita, grape vines are cultivated in the mountainous terrain of this area, mainly in the area of Bukëmira and in some small areas away from the industrial area of Rubiku, which provide a suitable environment for the development of grapes, soil rich in minerals, hills with north-south extension that enable soil drainage as well as the appropriate temperature amplitude.

The grape vines are spread on the mountain terraces and in the sloping fields, which help in the drainage of the water and in the retention of the solar rays, which contribute to the increase in the quality of the grapes. The Arbri winery is known for its wine production in the Mirdita area. It is located in the village of Gziq, which is located at an altitude of about 500 meters above sea level and extends over an area of 100ha. Arber Winery specializes in the production of high-quality red Kallmet and white Shesh wine. A part of the winery's production is also occupied by traditional rakia as well as a recently experimented Spumante. Arbri Winery uses traditional winemaking methods and combines this knowledge with modern technology to ensure an excellent product. She has a considerable amount of land cultivated with grapes, which she plants in favourable areas of Mirdita for grape cultivation.

The wines produced by the Arbri winery often come from different varieties of grapes grown locally. The most popular products of the Arbri winery are Kallmeti (red wine) and Verë Arbri Gëziq (white wine). These wines are known for their smooth taste and rich aroma.

Arber Winery has won great critical acclaim and has won several awards at wine festivals and competitions, as a testament to the quality of its products. It also welcomes visitors and tourists who wish to enjoy wine tasting and explore the natural beauty of the Mirdita area.

The emblem of Mirdita Municipality

The emblem of the municipality of Mirdita is simple and meaningful, representing the character, tradition, faith, positive energy of wise, brave, hospitable, generous people, as well as the patriotic, historical and economic ethno-cultural activity of the people of Mirdita.

It is composed with simbolic elements such as:

1) Eagle of Arber 2) Bell of the Church of Oro-shi, 3) Sun with 12 rays and, 4) the shield

- Eagle of Arber:

... symbolizes the historical connection and the state-forming tradition of Mirdita, which in the years 1160 to 1216 is documented by historical sources as the center of the Principality of Arber.

-The Shield:

It symbolizes this stoic and unrepeatable endurance in the fight for freedom, for knowledge, for culture and for national identity...

- The bell of Church of Orosh:

It is the symbol of faith, tradition, and architecture and as an element of commemoration of patriots of Mirdita. It is the first Albanian writing by a Catholic clergyman, Pal Engjelli, or the first book in Albanian by a Catholic clergyman, Gjon Buzuku. Are the Catholic churches in the mountains of northern Albania, which were converted into nurseries of culture and knowledge, of national identity, that keep this region connected to patriotism values.

-The Sun:

symbolizes rebirth, positive energy, life, the great connection of Abri, the union of the 12 bajraks that are symbolized through the rays of the sun....

- Castle - Tower:

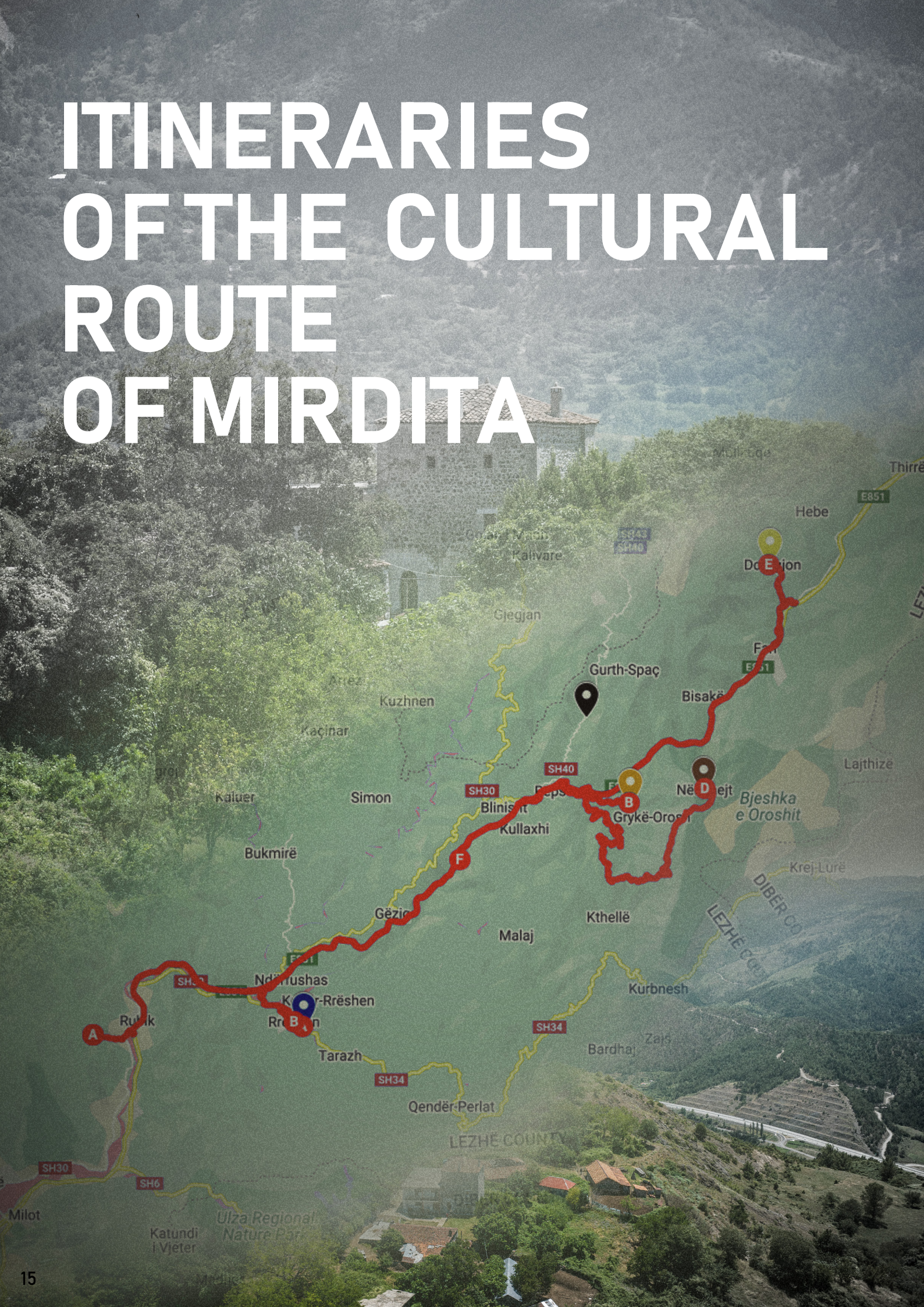
It symbolizes the tradition, the development of the Arber family tree trunk, then of the Dukagjins, and

after 1570 in Mirdita with the unity of the 12 Bajraks. The castle/the tower are a symbol of resistance and near the castle are also the tips of the spears of the 12 bajraks that symbolize unity and readiness for the defense of the country.

The red color is used, as the color of Albania, the color of the national flag. The bright yellow color as this region itself is one of the copper and gold processors as a connection with the Pyrusts and earlier generations. These two colors were alternated with each other to reflect the rich and aesthetic spirit of the people of Mirdita used in their traditional clothing and handicrafting.

The emblem is worked by Refki Gollopeni

ITINERARIES OF THE CULTURAL ROUTE OF MIRDITA



DISCOVERING THE CHURCHES OF MIRDITA

Daily trip

Mirdita is renowned for its numerous churches scattered across its territory, approximately 200 in total. Few of these churches have been reconstructed and continue to serve their primary functions. This itinerary encompasses elements of religious and historical significance in the Mirdita region, providing visitors with an opportunity to spend a unique day amidst the historical and religious landmarks while enjoying the natural beauty and gastronomy.

The journey begins at the Monastery Church of Rubik, strategically positioned atop the Fan River Valley. The approximately 1 hour and 15 minutes drive from Tirana, along the National Road, leads to the town of Rubik, where the church is located just 4 km above a hill. After an informative visit, delving into its history, frescoes, and important figures from the region's past, the journey continues towards Orosh, only 40 minutes from the Rubik Church.

The passage to the Church of Orosh (Shën Llezhdrit) involves a right turn on the National Road, followed by a stunning drive along a lush hillside throughout the year. The exhilarating 20-minute climb or hiking for enthusiasts is rewarded with breathtaking natural landscapes, revealing the grandeur of a dynasty. Orosh, known for centuries as one of the prominent and visited regions in the north, holds a special place in history.

Following the visit to the community-funded restored church and the admiration of its architectural beauty, the journey proceeds towards Rrëshen, the center of Mirdita, only 20 minutes away from Orosh. A break to savor local dishes at one of the city's restaurants (Hotel Restaurant Arbri, Hotel Tourism, and Hotel Restaurant Xhei) and a short visit to the city's House of Culture, which houses a treasure trove of local culture and history, is recommended. Visitors to Rrëshen can enjoy delicious traditional dishes and a variety of locally cultivated agro-products such as grapes, chestnuts, walnuts, honey, apple juice, selected vegetables, and more.

The journey continues towards the Church of Saint Mary (Shën Mërisë) in Gziq, also known as the Church of the Principality of Arbër, just 10 minutes from the city of Rrëshen. Its strategic position allows you to observe several surrounding villages, convincing visitors that they are in an area where hard work yields fruitful results in a relaxing and well-maintained environment.

- **Monastery Church Of Rubik**
- **Church Of Saint Alexander (Shën Llezhrit), Orosh**
- **Rrëshen**
- **Church of Saint Mary (Ndërfanës), Gziq**

Duration:
This daily itinerary can last from 8-12 hours according to the visitor's wishes.

Target group:
It is recommended for lovers of cult objects but also for fans of field research who like climbing and hiking in nature.

What can be done:
Hiking in nature; resting at Arbër Winery for food and wine tasting.

AROUND RUBIK AND THE OLD VILLAGE (KATUND I VJETËR)
Daily trip

The itinerary crafted in Rubik and its surroundings beckons us to another time. Gracefully perched on the hill above the Fan River, the Monastery Church of Rubik is considered an indispensable element of any itinerary in this area. The community's strong connection to this church, which has stood for many centuries, renovated and rejuvenated with a new charm, makes every passerby on the National Road eager to climb its heights. To see the church and attempt to read between the frescoes feels like being in the spirits of saints of the time when they were examples of virtues to follow, defenders against life's small and large difficulties, and especially against its evils.

After visiting the church, history and art enthusiasts, as well as mountain climbers, continue their exploration towards the Pictograms of Rubik, just 30 minutes away. The elements, symbols, figures, and graphics carved into the rocks take the visitor to another temporal dimension, a time that reflects the beginnings of Albanians' love for art.

Can one imagine such a strategic hill without a castle built during the time of Skanderbeg? The Matricë Castle, surrounded by a unique landscape where land, sky, and river come together in perfect harmony, is the third point of the itinerary, just 30 minutes from the Monastery Church of Rubik.

All three points constitute the historical ensemble of Rubik.

From this point, the itinerary continues towards the Old Village (Katundi i Vjeter), along a village road under the shade of trees and refreshed by the numerous water sources in the area. Everywhere, you feel embraced by the strong scents of flowers and medicinal plants that remind you of your grandmother's remedies. You can fully enjoy the journey with a stop at the local restaurants and eateries, well-known for their traditional cuisine and hospitality culture.

- **Monastery Church Of Rubik**
- **Pictograms of Rubik**
- **Matriza Castle**
- **Old Village (Katund I Vjeter)**

Duration:
This itinerary lasts about 10 hours, suitable for families and individuals with moderate physical preparation.

Target Group:
Visitors interested in religious tourism, with an average level of fitness for hiking.

What can be done:
Hiking, climbing and gathering medicinal herbs.

SPAÇ, A MEMORY THAT CAN NEVER BE ERASED
Daily trip

This itinerary passes through the place of memory of the communist period, aiming to acquaint the visitors with a dark and painful period of the history of the Albanian people.The itinerary starts with a visit to Infokulla, located on Rruga e Kombit, only 15 km from Ura Milot, which is considered one of the most unique and creative points of the tourist information offices in the country, presenting very professionally the eastern territory and not only. The information tower was built within the Albanian-Austrian Partnership - Marianne Graf (AAP) and is managed by the Mirdita Municipality.

The journey continues towards Spaç, where the infamous prison of the communist period is located, which in the 1930s-1950s was an active copper and pyrite mine. The journey takes only 20 minutes from the highway exit in Reps, through a beautiful winding road in the hills of Spaçi, which mysteriously hide each other as if they do not want to show the pain experienced over the years. In 1968, Spaci Prison was opened as "Reeducation Facility 303" - combining the prison with forced labor in the mines, where the convicts stayed in 7 large barracks. Spaci was surrounded by hard terrain and 30 guard posts with soldiers.

After the emotional shock, the route continues towards another beautiful dimension of culture in Kodër Spaç. A few meters below, another reality becomes part of the route. Two residential buildings, the 400-year-old ground floor house and the tower of Zef Ndocaj, suddenly appear and show a lot about their architectural, human, and historical wealth. The structure have declared a Cultural Monument by the Ministry of Education and Culture in 1973. The houses in Mirdita, instead of windows, contain loopholes, losing the function of living Spaç and strengthening that of the protective element.

- **Infokulla**
- **Burgu i Spaçit**
- **kulla e Zef Ndocaj**

Duration:
This daily itinerary can last from 8-10 hours according to the visitor's preference.

What can be done:
A comprehensive overview of the history of Mirdita. Tourist information, maps, souvenirs, and a mini-museum. Visit to the reeducation ward premises, including the expected transformation of the prison into a museum. Familiarization with traditional fortified houses.

AMID THE CHURCHES OF THE PRINCIPALITY AND THE ARBËR WINERY
2- days trip

The churches of the Principality of Mirdita and the tradition of Arbër's wine production represent two significant dimensions of life in this region. Religious heritage and cultural traditions come together in a rich display of Mirdita's identity.

Day 1:
The journey begins with a visit to Infokulla, considered one of the most unique and creative tourist information points in the country. Located on the National Road, just 15 km from the Milot Bridge, Infokulla is built within the framework of the Albanian-Austrian Partnership - Marianne Graf (AAP) and managed by the Municipality of Mirdita.

A trip to Mirdita is incomplete without visits to religious sites, especially when they are intertwined with history. Therefore, it is suggested to visit the Church of Ndërfanës (St. Mary) in Gziq, just 10 minutes away from Infokulla. Known as the Church of the "Principality of Arbër," it is situated on a small hill in the village of Gziq. Its uniqueness is linked to the symbol of the one-headed eagle carved on a marble plaque, which the medievalist Theodor Ippen called heraldic (1901). Studies show that the area was known as Trafandinë and later Ndërfandë (today's Mirdita). The Principality of Arbër was established in 1191, and its first ruler was Progon. The state emblem of Arbër found in the Church of Ndërfanës today is the emblem of the Mirdita region. The church is known for its historical significance and is one of the most visited.

Mirdita is renowned for the quality of its grapes and wines. The "Arbri" Winery offers the opportunity to taste and sample not only wine, raki, and the latest "First Albanian Spumante" but also the local gastronomic products.

Following this experience, head to one of the most visited points in Mirdita, the Church of T' Shëlbuemit in Rubik. Located on a prominent rocky terrain above the Fan River, the medieval monastery strongly dominates the itineraries connecting the coast with Arbanon up to the heights of Oroshi, also known as L'itinerarium Lissus-Naissus. Once Franciscan, part of the Diocese of Lezhë and Rubik, it dates back to 1166. Despite radical restoration phases over the years, the frescoes displayed on the east side indicate an inscription dating back to 1272, but Bishop Benedetto Orsini of Lezhë quoted it in 1269. The church has been declared a Cultural Monument and was recently restored.
As the evening falls, a short trip to the Old Village (Katundi i Vjeter) invites you to accommodation in well-known inns, hotels, and campsites in the area, such as Eco Hotel Restaurant Marubi, Bujtina Dini, Camping "Baven -Toven Naturae" etc.

Day 2:
Wake up to the sound of water murmurs and bird chirps, surrounded by untouched and unique nature. A breakfast featuring traditional products invites you to spend an adrenaline-filled day exploring the area or satisfying your curiosity with other selected points in the Mirdita territory.

The journey continues towards Spaç prison, where the infamous prison of the communist era is located. The trip takes only 20 minutes from the highway exit in Reps, through a winding road in the Spaç hills, which mysteriously hide and seem reluctant to reveal the pains experienced over the years.
A few meters below, another reality becomes part of the itinerary. Two residential buildings, a 400-year-old Guest House, and Zef Ndocaj's Stone House (Kulla), suddenly appear and tell a lot about their architectural, human, and historical wealth. The towering tower preserves distinctive elements of the indigenous houses of the area.

- **Infokulla**
- **Church of Saint Mary (Ndërfanës), Gziq**
- **Arber Winery**
- **The Monastery Church of Rubik**
- **Old Village (Katund i Vjeter)**
- **Spaç Prison**
- **Stone House of Zef Ndocajt**

DISCOVERING MIRDITA 3- days trip

By discovering Mirdita, this narrative poses the challenge of deepening the understanding of this region. Through the history, culture, and nature of Mirdita, this journey invites the reader to become acquainted with the depth and often the unknown aspects of this part of Albania.

Day 1.

There is no better way to start the trip, than having a visit at Infokulla, the most creative and unique point for tourist information that presents the eastern territory but not only. Located on Rruga e Kombit, 15 km from the bridge of Milot and only 500 meters from the city of Rubik, it was built within the framework of the Albanian-Austrian Partnership - Marianne Graf (AAP). the history, heritage, culture, art and gastronomy of the country of the Principality of Arber.Albanian -Marianne Graph (AAP).

Just 10 minutes away from INFOKULLA, we continue in the direction of the Church of Saint Mary (Nderfanes), Gziq, which is otherwise known as the Church of the "Principate of Arbër". It carries within it the symbol of the single-headed eagle engraved on a marble slab which the medievalist Theodor Ippen called heraldic (1901) and this emblem today is the emblem of the province of Mirdita.

Around noon, we suggest a lunch with local gastronomy accompanied by the products of "Arbër Winery", which offers not only the opportunity to taste and taste wine and brandy, but also recently the "first Albanian Spumante".

After lunch, a walk in the city and a visit to the House of Culture, Rrëshen, where unique specimens of ethnography, folk instruments and traditional clothing will take your trip to another dimension cannot be missed on this itinerary.

Mirdita has already entered the map of agritourisms, which have brought back to customers the culinary tradition in an artisanal way, accompanied by the wines produced in the hills rich in minerals. An evening at Agrotourism N' Kanu (Perlat, 20 minutes from Rrësheni) accompanied by dishes and sunny atmosphere as well as the exploration of wine varieties can happily close the first day's itinerary.

Day 2.

The next day, the trip continues towards Gurra of Domgjon (the aqueduct), at the foot of the Munella mountain and only 40 km from the town of Rrëshen. Gurra, which was known as "Qyteza" is an aqueduct located in the fortified settlement-castle, to the west of Fan i Vogël. The aqueduct starts at Munella mountain where the water, after being collected from a small pit, is conveyed to an underground channel, where in the middle of it was the control well, which starts with a concealed entrance from the surface of the earth.

After returning to Rruga e Kombit, continue towards Reps, heading for the infamous Spaçi Prison. The journey takes only 20 minutes from the highway exit in Reps, through a beautiful winding road in the hills of Spaci, which mysteriously hide each other and as if they do not want to show the pain experienced over the years.
After the strong emotions, visitors need to see the other side of the territory, a unique ensemble of attractions "Eco Gurth Spaç-Munella" where the guesthouse "Gurth Spaç-Natura Magica" can be the possible accommodation (it is suggested that the trip be made with cars off road), from where you can enjoy nature but also the "Viewing Tower", the water mill, the old bell. Nature enthusiasts can hike along the "Lynx of Munella" path with wonderful views in every season.If "Off Road" cars are not available, you can go for a short trip to the Old Town (Katundi i Vjeter), where you can relax and stay in the well-known guesthouses, hotels and campsites of this area such as: Eco-Hotel Restaurant Marubi, Bujtina Dini, Camping "Baven-Toven Naturae" etc.

Day 3.

One of the symbols of the entire Mirdita, the Monastery Church of Rubik, is the opening of the third day of the itinerary in this destination. Located on a prominent rocky terrain, above the Fan River, the medieval monastery strongly dominates the itineraries that connect the coast with Arbanon to the heights of Oroshi, but also what is otherwise known as L'itinerarium Lissus -Naissus. Formerly Franciscan, part of the diocese of Lezha and Rubik, dates from 1166.

Exploration continues with Rubik's Pictograms and Matriza Castle , just 30 minutes up the mountain. The elements, symbols, figures and graphics carved into the rock, take the visitor to another dimension of time, among which the love for the art of the ancient inhabitants of the area is proven.

Last stop is the Old Village, which can be reached in two ways: Walking along the paths that go down the hill from Rubik's Pictograms (1.5 hours of normal walking, for hiking enthusiasts) or following the local Rubik - Katund i Vjetër road (6km). There you can enjoy the gastronomy of the well-known restaurants of the area such as Eco-Hotel Restorant Marubi, Bujtina Dini, Camping "Baven-Toven Natura", under the gurgling of water and the freshness of the trees that surround the area.

Day I

- **Infokulla**
- **Church of Saint Mary (Ndërfanës), Gziq**
- **House of Culture, Rreshen**

Day II

- **Gurra e Domgjonit,**
- **Spaç Prison**
- **Old Village (Katund i Vjeter)**

Day III

- **The Monastery Church of Rubik**
- **Rubic Pictograms**
- **Matriza Castle**

ACCOMODATION AND GASTRONOMY IN MIRDITA

Mirdita's hospitality is one of the distinguishing features of the area's population. Locals say that in the region of Mirdita there has never been an "inn" or "hotel" as a friend or even a casual traveler was welcomed and sheltered in the houses/towers of Mirdita, offering travelers not only shelter and food, but also trust and warmth . Therefore, all the early travelers in their testimonies especially mention the towers and the traditional hospitality for the newcomers.

In recent years, due to the increase in the flow of visitors and also the revitalization of the area, the locals have undertaken private initiatives to build inns, guest houses or restaurants where mainly the products of the area cooked according to tradition are offered.

During the trip to Mirdita, you can enjoy the tradition in some guesthouses and hotels. Mirdita has already entered the map of agritourisms, which have brought back to customers, the culinary tradition in an artisanal way, accompanied by the wines produced in the hills rich in minerals

Eko -Hotel Restorant Marubi

n environment of natural beauty, away from the noise, pollution and stress of urban life. With a rich 12-year heritage in culinary excellence, hospitality and sustainable tourism in the area.

Katund Vjetër - Rubik - Mirditë
+355 68 20 77 424
+355 68 24 64 009
info@hotelmarubi.com
hotelmarubi@yahoo.com
www.hotelmarubi.com

"N'KANÚ"

It is an agrotourism located in the heart of Perlat, (20 min from Rresheni) surrounded by greenery and the fantastic and relaxing view that the area offers. This unique place has rewarded the love and work of the DUKA family, setting up a special environment where the tradition of the traditional tower of the North. N'KANÚ is more than a restaurant – it's also a museum exhibition showcasing the traditional beauties of the area. Visitors can enjoy not only the food but also the rich cultural heritage

Bjodine Perlat, 4046 Rrëshen, Mirditë
+355 68 27 94 419
Ermal.dukaj1976@gmail.com

Bujtina Dini

Katund i Vjetër, (Rubik, Mirditë): a family business, a dream realized by two dedicated young people who returned from emigration, Arjeli and Brixhilda. The guesthouse was opened in 2018, inspired by the desire to bring development to their area and to promote Mirditore cuisine

Bujtina_dini

Bujtina dini

Bjodine Perlat, 4046 Rrëshen, Mirditë

+355 68 27 94 419

Camping Baven -Toven Natura,

Old Village, (Rubik, Mirdite); a family business that aims to create a space where you can spend inspiring and fun moments in nature. This initiative was born from the desire and will to continue the sacrifices of the ancestors, who jealously preserved and passionately cared for the beauties and values of nature.

baventoven

www.baventoven.com

Katundin i vjetër, Rubik, Mirditë

+355 68 26 02 66

Shija e Maleve, Katund I Vjetër

(Rubik, Mirdita); a family business established with the love and desire to offer customers fresh and safe products from the area to convey the authentic taste of daily products.

Katundin i vjetër, Rubik, Mirditë

+355 68 23 82 718

Guest House Biba, Rubik, Mirditë

The place of Artists - is a warm family haven in Bulshize, Rubik, Mirdite. This destination has been recognized as a favorite place by many artists and visitors for photos, videos and a relaxing environment.

Rruga Bulshize, Rubik, Albania

+355 68 22 90 643

palbiba6@gmail.com

Bujtina Cupi, Fshati Kacinar, Mirditë ,

A special environment built in 2018, inspires the beauty of Kačinar village in Mirdita. The village of Kačinar is known for the Church of Saint Mary, with a history of 600 years, as well as for the canyons, rivers, and mountains that stretch for 1400 meters

Bujtinaçupi

Bujtina, Dini, Fshati, Kacinar, Mirditë

+355 68 53 53 337

Bujtina Doda, Malaj, Mirditë. është

One of the hidden wonders of the Malay village, Mirditë. This particular tower, known for its unique characteristics, stands as a testament to the cultural heritage of the Mirdita area. With two floors, it offers four bedrooms, each with its own toilet, and a room with a fireplace, bringing an authentic experience to every visitor.

Bujtina Doda Mirditë

Bujtina Doda Mirditë

+355 69 21 34 079

Bujtina “Kodra e Mullirit“,

A beautiful story of tradition and passion for cooking, “Kodra e Mulliri” is a family business opened 5 years ago in Kolsh, Rrëshen. The name of this place is a tribute to a rich family history.

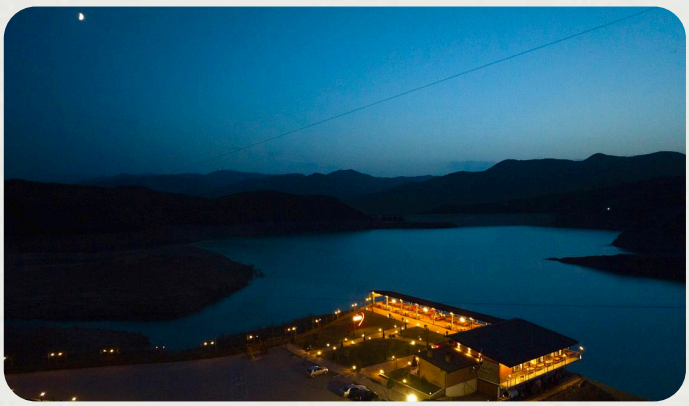
Kodraemullirit

Kodra e Mullirit, Kolsh, Rrëshen

+355 68 39 02 502

Real Park, Ndërfanë, Mirditë

Born as an interaction between nature, tradition and modernity in the heart of Mirdita in June 2022. Set by the lake in the tranquility of nature, including a delicious food selection. Real Park is a favorite destination for those looking for beautiful scenery and a great natural experience..



Realpark

real.park.mirdite@gmail.com

Real Park, Nderfane, Mirditë

+355 68 38 38 322

HANDICRAFTING IN MIRDITA

Use of the traditional crafting in making authentic souvenirs.

Purpose The creating THE souvenirs

The artisans of Mirdita, over the centuries, have brought unique works of stone and wood. According to a study by Dom Prend Suli, taken from the "Hylli i Drites" Magazine published in 1937, mentioning is made of tiles made by Preng Nkoll Suli in 1928 for the church of Fani. The inhabitants of the Mirdita areas process lime and stone for the construction of the characteristic houses, of their churches and wood for spoons, chairs and cabinets. Also ciftelia and lahuta (traditional musical instruments) are produced by local residents. The traditional clothing of both men and women is a testimony that comes to this day. According to the artisan Drane Zefi, it took up to 12 months to prepare an outfit for a bride, starting from the processing of wool/shajak to the embroidery of colorful and diverse motifs.

Nowadays, the tradition has faded and very few artisans use the early techniques of craft production.
In the framework of the DigiCult-Tour project, financed through the EU4Culture program and implemented by the Albanian Center for Education, Tourism and Entrepreneurship (CEAPAL), an initiative was taken to revitalize tradition and stimulate handicrafts and cultural heritage through its application in the production of souvenirs.

This initiative, which is closely related to the historical wealth and tradition of handwork, aims to restore and preserve for posterity a precious part of the cultural identity. Through this meticulous and careful effort, the authentic elements that are essential in the culture of Mirdita have become the object of research and expertise. These elements, closely related to history and tradition, have been evidenced and accurately captured, based on the details of the folk costumes of the province. From early craft activities to sophisticated techniques of working on different materials, all have been carefully collected and evaluated to become inevitable parts of new craft models that can be proposed in the market. Artistic heritage is treated as a precious and sensitive asset, being treated with respect and style. This heritage is not simply copied, but interpreted with creative spirit and brought into daily life in new ways. This creation process has always been done with a clear goal: to preserve and express the authentic values that represent the heritage of this area and to make the local community aware of the importance of this process.

Visitors are invited to purchase local products, not only as a memory from the beautiful trip in Mirdita, but as meaningful contribution to the heritage preservation in the new generations.

Brooches –
this aesthetic decorative element will be realized with a combination of recycled pieces and embroidery technique. The pieces, depending on their thickness, will be placed in order to create one layer or two overlapping layers. To ensure that they are kept together they will be connected through a hand stitch. In order to add an aesthetic feeling that aims towards the simple, the capture of the pieces will be done through the use of the metal premandera which will also make the connection with the place where it will be placed.

The dimensions of the slots will vary to create a variety between them. We have proposed tiles with different shapes, triangular, rectangular, square, and the dimensions that stand out are around: 5x4 cm, 5x5 cm, and 6x4 cm.

BROOCH - Cross Motif from the Monastery Church of Rubik

The other souvenir that is also related to the Monastery Church of Rubik consists of wrapping soaps with shajak. This special process of wrapping the soap with the wool material brings an authentic and unique touch to the products available for sale. Let's explore other details of this carefully crafted process:

To begin with, the process of wrapping soap with wool includes several key steps that give the end result attractive and aesthetic. The color of the wool used is natural, undyed, which gives a natural and soft feel to the finished product. To achieve this effect, two thin layers of wool are used, each about 0.5 cm thick and measuring 10x10 cm. This technique provides a stable and elegant composition for the soap.

Wool Felted Soap - Motives from
Monastery Church of Rubik

The third model of this proposal will include a case for glasses constructed with the material known as medium thickness industrial shajak. The case will have dimensions of about 17 x 8 cm, taking into account the double piece. The sheath shaping (stitching) process can be accomplished either by using a sewing machine or by hand, depending on preference.

In the upper part of the glasses case, anthropomorphic figures representing male and female silhouettes will be placed. These figures, embroidered on the surface of the case, take inspiration from the figures painted on the rock, known as Rubik's Pictograms.

Eyeglasses Case – Motives from
Pictograms of Rubik

The wine bottle holders will be created with a special sense of craftsmanship through the combination of modern materials and authentic design.

The selection of the maximum thickness of the industrial shaker is made on purpose so that the holder is able to withstand the weight of the glass bottles that will be placed in it.

With special care, it will be worked that each part is equipped with the right dimensions to ensure the stability and perfect operation of the holder.

WINE BOTTLE HOLDERS
embroidered with motifs from the Monastery Church of Rubik

Spaçi Prison, known for its rich history and the events that took place in this place of escape, will be featured in a special craft window, which will bring back the historical and unique spirit of this place through a simple but deeply authentic.

This model is closely intertwined with the history of the prison grounds, highlighting the heritage and events that took place there. The idea behind this concept is to raise awareness of the importance of preserving cultural heritage and the environment through the recycling of used materials. This special initiative aims to create a deep connection between the past and the present, bringing back to life materials that have a special history of their own.

KEY HOLDERS –
in memory of Spaç Prison

The shajak puppets, in their rare craftsmanship, create an unforgettable harmony of heritage and creativity. This form of craftsmanship is a reflection of the skills of the masters, who connect elements of tradition by interweaving them with elements of modernity. To bring these wonderful handicrafts, the wool is first selected and treated with the utmost care. The selection of materials is an important process, where the wool used is of the highest quality, carefully chosen to ensure a good basis for the future work and a quality for the souvenir that will be created.

On the side of each pupa, there is a motif embroidered with shajak needle and taken from the popular clothing of Mirdita. In order to highlight the motif, on the black pupae, the motif is made with white, on the red pupae, the motif is potokalli and on the white pupae, it is made with black fur. The motif occupies a surface of 6.6x7.5cm.

WOOL (SHAJAK)
SLIPPERS with ethnographic motifs

FESTIVITIES CALENDAR

FESTIVE DAYS IN MIRDITA

Mirdita offers a rich festive calendar throughout the year. For every visitor, the festive rituals are a living testimony of the centuries-old tradition and culture of the province of Mirdita.
Mainly, religious holidays are those that are celebrated by everyone, having also special holidays in special villages. Below is a calendar of Mirdita religious holidays.

January 6, Holy Water Day

A religious holiday celebrated throughout the Christian world. It is related to the belief that holy water is a means of cleansing the sinner's soul.

Shrove Wednesday The beginning of Lent.

Known as "T'lidhnat", it is celebrated throughout Mirdita.
Ash Wednesday, the time of Lent begins, the time of our spiritual preparation for Easter, for the Sacrifice of Jesus, a time of reflection, conscience and repentance as we walk on Calvary with Christ.

Catholic Easter (according to specific dates each year).

Easter is the biggest celebration of the liturgical calendar of the Catholic Church and other Christian churches that celebrate the Resurrection of Jesus of Nazareth, which happened, according to the New Testament, three days after his death on the cross.
The week before Easter is called Holy Week, and it contains the Three Days of Easter, which include Holy Thursday, which commemorates the Last Supper, Good Friday, which commemorates the crucifixion and death of Jesus. In Western Christianity, the Easter Season begins on Easter Sunday and lasts for seven weeks, ending on the fiftieth day.

3 May, Saint Alexander

This holiday falls on the 3rd, but due to tradition it is celebrated on the nearest Sunday. It is celebrated in Orosh, Bardhaj, Lufaj, Zajs. The diocese has announced 3 days of this holiday these days of May.
Sh'Llezhdri or Saint Alexander is a martyr saint of the first centuries of Christianity. His biography is something between history and legend. there are two variants of this story, but which could be two saints with the same name, at the same time.
One story has him martyred in Bergamo, Italy, while the other in the city of Drizipera in ancient Thrace.
two variants THIS history, but THAT can THE BE ALSO two saints with THE SAME name, IN THE SAME time.
One of them history of martyrdom in Bergamo, Italy, while the other IN CITY Drizipera THE Thrace OF THE ancient.

The Feast of Redemption.

It is celebrated on the day that falls (40 days after Easter) in these areas such as Thirr, Rubik, Lëkunda, Kumbull, Merkurth, Kurbnesh, Rrasfik, Velë, Munaz, Fang.
The Day of Redemption: Jesus' Ascension to Heaven. The Church celebrates the Ascension of Jesus to Heaven or the day of Redemption. It is always celebrated 40 days after Easter. Some celebrate it on the seventh Sunday of Easter. According to Holy Scripture, after 40 days after the Resurrection, Jesus remains on earth where he appears to the apostles and believers in different ways.

23 May, Rrshajat

They are celebrated as a family religious holiday throughout Mirdita.

13 June, Saint Antony

Saint Antonio is a very important saint for Arbëria and the people.
It is known that Saint Antonio, in the year 1222, made a spiritual journey in our country, where he contributed to the consolidation of the Christian faith, especially in the area of Arbër, even many places where he passed still bear his name today, such as Ndoja in Kruje, Ndoja in Dibri (Miredita), the mountain of St. Anthony (Shndoj) in Kunavia (Martanesh), where St. Anthony also did penitence (prayers for repentance), chained to the top of the mountain, which then took his name. During his stay in the areas of Arbër, he consecrated the church known today in Laç, with his name.

29 June. St. Peter and St. Paul.

Saint Antonio+ (I feel) a very important saint for Arbëria and the people of Arbëro.
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July. S. The parent.

celebrated IN part MORE THE GREATER THE province, PRINCIPALLY IN THE SUNDAY MORE THE nearby. St. Prenda (also known as Shënepremtja, good friday, Saint Parasquivia of Rome, Shna Prenda, right? Saint Veneranda) is a Christian martyr who lived in the 2nd century. She is known as a healer of diseases eyes.

date 22 October. St. Maria.

celebrated IN THE SUNDAY MORE THE near IN THESE VILLAGES HOW interdisciplinary, Interfaith, happy, Bukmira, Kacinar, Simon, Kuzhnen.
In the Albanian language and among Christians, Saint Mary (or Mary) is known as the Blessed Lady. She is worshiped as a saint BY Christianity.
Mariet JUST HOW ALSO SON The ITS Christ, ARE figures MORE THE venerated IN RELIGION e christian, SPECIALLY IN the catholic church ROMAN AND IN Church orthodox. it honored LOT ALSO THE the muslims.

date 2 november day e THE To many.

Celebrated in the all the province.

date 25 December. Christmas.

Christmas (also “Krishndellat” or “Kshnellat” for short among Catholic believers) Christians celebrate every year MORE 25 December birthday e Jesus Christ; after Easter IS party MORE e IMPORTANT ABOUT THE Christians. Importance e DAY OF THE Christmas launched THE grows slowly AFTER enthronement THE Charles THE GREAT IN YEAR 800, day of Christmas.

whether drive IN Mirdita IN THESE date, CONTACT with The info tower ABOUT THE TAKE part IN celebration THAT can to organize through the province.

This eBook is conceptualised and produced within the activities of DigiCult Tour project. The project is funded under the EU4Culture program scheme of grants, fuynded by the European Union and implemented by UNOPS in collaboration with the Ministry of Economy, Culture and Innovation.
DigiCult-Tour project is concepltualised and implemented by the Albanian Center for Education, Tourism and Entrepreneurship (CEAPAL), www.ceapal.al

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